THE Divell of Mascon,

OR, A true Relation of the chief things which an *Vnclean Spirit* did, and said at *Mascon* in *Burgundy*, in the House of one Mr *Francis Perraud*, Minister of the Reformed Church in the same Towne.

Published in French *lately by himself: and now made* English *by one that hath a particular knowledge of the truth of this Story.*

The fourth Edition.

OXFORD,
Printed by *H. H.* Printer to the *University*, for *Ric. Davis*. 1669.

TO MY REVEREND AND LEARNED FRIEND

Harvard College Library

Doctor PETER DU MOULIN.

SIR,

THough I suppose you will look upon my sending you *Monsieur Perreands* French Booke as a minding you of the promise you were the other day pleased to make me of putting it into an English dresse, Yet I hope you will doe me the right to believe that if the subject were not extraordinary, and if my owne pen were not (as you know it is) preingaged to a theame of a very distant nature, I should think it injurious to the publique, and to you, to be accessary to his turning translator of anothers bookes, that hath already manifested in severall languages, how able he is to write excellent ones of his owne.

I must freely confesse to you, that the powerfull inclinations which my course of life and studies, hath given me to diffidence and backwardnesse of assent, and the many fictions and superstitions, which (as farre as I have hitherto observed) are wont to blemish the relation where spirits and witches are concerned, would make

make me very backward to contribute any thing to your publishing, or any man's believing a story lesse strange that this of *Monsieur Perreand*.

But the conversation I had with that pious Author during my stay at *Geneva*, and the present he was pleased to make me of this Treatise before it was Printed, in a place where I had opportunities to enquire both after the writer, and some passages of the Booke, did at length overcome in me (as to this narrative) all my settled indisposednesse to believe strange things. And since I find that you have received an account both of *Monsieur Perreand* himselfe, and severall things relating to his booke from that great scholar and excellent person your Father: I have no reason to doubt, but that as your skill in the tongues, out of which and into which this treatise is to be translated, will bring it the greatest advantages that it can receive from a translators pen: So the reputation which your and your learned Fathers names will give it, will prove as effectuall as any thing of that nature can be, to make wary readers as much believe even the amazing passages of it, as I hope you do that great truth of my being in a high degree

SIR,

Your affectionate friend
and humble servant.

ROBERT BOYLE

TO THE HONOURABLE AND MOST EMINENT IN GOODNESSE AND LEARNING Mr. Robert Boyle.

SIR,

IN obedience to the charge which you have been pleased to lay upon me, I have translated this admirable story, worthy to be known of all men, and of singular use to convince the Atheists and half believers of these times: Most of which will perswade themselves that there is no such thing in the world as any spiritual, immaterial, intelligent substance. And some of them will say that which most of them will think: That if they could have any certainty that there are Devils, they would believe also that there is a God. And Satan to confirm these pretenders to the title of strong wits in their pernicious unbeliefe will scarce once in an age discover himselfe in any visible or audible manner, but either to the rudest poor people, and the most bestiall natures in some remote barren heath, or if he converse with Magicians, whose wit is of a forme somewhat higher, it is only in secret conference, that the confessions of the first sort may be ascribed to the fumes of grosse and terrestrial melancholy, as the only Devil that frameth meetings and dances of witches in their braines, and that the profession of the other sort may be imputed to the imposture of wicked men, such as all Magicians are. Likewise when they are told of persons possest or obsest with Devils, they ascribe those disorders to sicknesse or juggling. And the truth is that the Devil doth most harm where he is least seen, and suspected. Wherefore I verily believe

that he hath not in many ages done more wrong to his kingdom, than in disclosing himself so plainly and sensibly as he did in the passages here related, for thereby he hath left no shift for the unbelief of reasoning Atheists. And though this was a witty Devil (yet in that respect) he was not well read in the Politiques of Hell. Many relations are extant of manifestations of Dæmons: the most certaine are in the history of the Gospell, how the Devils spake aloud out of possessed bodies in the presence of great multitudes, which they did, constrained and frighted by the presence of the Lord of life their Soveraigne and their Judge. But no history, either sacred or profane, antient or moderne related such a voluntary, publique, continued, and undeniable manifestation of the wicked Spirit, as this doth. For this familiar conversation of the Devil was not with Magicians and witches, but with godly men: And it was not in a corner, or in a desert, but in the midst of a great City, in a house where there was dayly a great resort to hear him speak, and where men of contrary religions met together: whose proneness to cast a disgrace upon the dissenting parties did occasion the narrow examining, and the full confirming of the truth thereof, both by the Magistrate, and by the Diocesan of the place. All these particulars and many more have been related to my reverend Father, when he was President of a National Synod in those parts by the man that was most concerned in them, the Authour of this Book, a religious well poised and venerable Divine, who (if he be alive still) is above 80 years of age. He writ this relation when it was fresh in his memory, yet did not publish it but 41 years after, in the year 1653, being compelled to it by the many various and therefore some false relations of that story which were scattered abroad. With this he set out a Treatise about Demons and witches, which he intituled Dæmonologia, a book worth reading. His behaviour in all these passages was prudent, courageous and godly, for he alwaies resisted the Devil in his several postures, whether of an Angell of light, or of an open enemy of God. He was tempted

by the evill Spirit sometimes to curiosity, sometimes to covetousnesse, sometimes to feare, sometimes to jesting and merryment: But the good man was alwaies alike, grave, constant and serious, in rebuking Satan and using the weapons of righteousnesse against him on the right hand and on the left. And he was not disappointed of his trust in God, for in all the time of that persecution God permitted not that stirring Devill to doe him any harme, or to any belonging to him, either in their persons or goods, and in the end of a hundred daies God dispossest the Devill of his usurped hold. My labour in translating these few sheets is so inconsiderable that I would not have put my name to it, but that you thought, Sir, my knowledge of the truth of this History by the relation of my Reverend Father would be some confirmation of the certainty of it. I have it at the second hand, yet from a sure hand. But your selfe, Sir, had from the Author himselfe a more immediate information, which being prefixt before this narrative gives it a free and uncontroulable passe to be admitted into the beliefe of the most severe and judicious readers. Neither will they have a lesse opinion of the utility then truth of this relation, when they see that a person so high in learning so deep in judgment, so reall in godlinesse, so exemplary in good workes, hath judged it to be of principall use for the convincing of unbelievers, and the confirming of those that are in the faith: Thereby also I shall reape this benefit to my selfe, that the world shall know I am honoured with your commands, and that I delight to approve my selfe

Sir,

Your most humble and obedient

servant, and true honourer

PETER DU-MOULIN.

The Devill of Mascon.

OR

A true relation of the chiefe things which a *Demon* or wicked Spirit said, at *Mascon*, &c.

THe fourteenth day of *September* in the yeare 1612. I went with one of the Elders of the Church of *Mascon*, to the classicall meeting held at the Borough of *Couches*, and five daies after we returned, Being come home, I found my wife and her maid in a very great consternation, apparent in their face and countenance, And when I enquired of the cause of that great alteration, my wife told me, that the night after I went out of towne, she being in bed, her first sleep was broken by some thing she knew not what, that drew her curtaines with great noise and violence. That her maid that lay in another bed in the same roome, hearing that, arose in haste and ran to her, to see what it was, but saw nothing; yea that she found the doores and windows of that roome very close as she had shut them before she went to bed. My wife also told me that the night following she made the maid lye with her, by reason of that accident. That as soone as they were in bed they felt something that pulled off their blankets: That then the maid getting out of the bed went from that roome, which is on the midst of the house, but that she found the doore bolted, not within onely, as she had bolted it her selfe, but without also, which before she could perceive, after she had unbolted the doore and would open it, she felt resistance, as if

[illegible] had been on the other side thrusting against her, [illegible] maid finding her selfe shut up, called a youth that lay in another roome on the foreside of the house, who rose to open her the dore, to whom she would say nothing of that disorder, lest he should be frighted, but lighting the candle, she found in the kitchin the pewter and brasse throwne about, wherewith the same night, and the following nights the evill Spirit made such a noise as they use to make when they give a *charivary*, or when they will hive bees.

* *A* Charivary *is a mad kind of forenada, a musique of pans and kettles given to old widows when they marry.*

Upon this relation I will not dissemble that I was seized with some amazement, yet so that I took a resolution not to be too credulous at such a strange story, nor too incredulous neither. Severall thoughts came to my mind. Sometimes I considered the frailty and timerousnesse of women; Sometimes I thought that it might be the imposture of some knave hidden in the house. Wherefore afore I would go to bed, I carefully searched all the corners of the house, and set bolts and barracadoes to all the dores and windows of the house, stopping even the very cat-holes of the dore, and leaving nothing that might give way to suspicion of [illegible]. And after I had prayed with my family, I went to bed, while my wife and her maid sate spinning by the fire, with a lamp upon the table.

Scarce was I in my bed, but I heard a great noise from the kitching, as the rolling of a billet throwne with great strength. I heard also a knocking against a partition of wainscot in the same kitching, sometimes as with the point of the finger, sometimes as with the nailes, sometimes as with the fist, and then the blows did redouble. Many things also were thrown against that wainscot, as plates, trenchers, and ladles, and a musique was made with a brasse cullender, gingling with some buckles that were at it, and with some other instruments of the kitching. After I had given attentive care to that noise, I rose from my bed, and

taking

taking my sword, I went into the roome where all that stirr was kept, the maid holding the candle before me, and did search narrowly whether I could find some body hidden, but finding nothing, I returned to my bed. The noise beginning againe, I rose againe, and search'd againe, but all in vaine. Then did I begin to know indeed that all this could not proceed but from a wicked Spirit, and so did I passe the rest of the night in such an astonishment as any man may imagine.

The next day very early I gave notice of it to the Elders of the Church. Yea I thought fit to make it knowne to Mr. *Ennacis Tornius* a Royall Notary, and a Procurator of *Masson*; although he was a Roman Catholique, and very zealous of his religion. What reasons I had for it, I will say afterwards. Since that time both he and all the others to whom I had imparted it, did not faile to visit me every evening, either together or by times, as long as that persecution continued, sitting up with me till midnight, and sometimes longer.

The first night that they came and some other following nights, the wicked spirit kept himselfe from making any myse or stirre in their presence, as not willing to be known to them. But in the end, upon the twentieth of *September* about nine a clock, he made himselfe openly known for such as he was; For in the presence of us all, Mr. *Tornius* being one of the company, he began to whistle three or foure times with a very loud and shrill tone, and presently to frame an articulate and intelligible voice, though somewhat hoarse, which seemed to be about three or four steps from us. He pronounced these first words, singing *vingt & deux deniers*, that is, *two and twenty pence*, a little tune of five notes, which whistling birds are taught to sing. After that, he said and repeated many times this word *Minister*, *Minister*. Because that voice was very terrible to us at the first; I was long before I would answer any thing to that word, but onely *Get thee from me Satan, the Lord rebuke thee.* But as he was repeating againe very often that word *Minister*

ser, thinking (belike) thereby to grieve me much, I was provoked to tell him. *Yes indeed I am a Minister, a servant of the living God, before whose Majesty thou trembleſt.* To which he answered, *I say nothing to the contrary.* And, I replyed, *I have no need of thy testimony.* Yet he continued to say the same, as if he would win us to a favourable opinion of him. Then he would offer to transform himself into an Angel of light, saying of his own accord and very lowd, the Lords Prayer, the Creed, the morning and evening prayers and the Ten Commandments. It is true that he did alwaies clip and leave out some part of it. He sung also with a lowd and audible voice part of the *Pſ.* 81. Then said many things which might be true, as some particular passages belonging to my family, as among other things, that my father had been poysoned, naming the man that did it, and why, and specifying the place and the manner of the poyson.

That very night he said that he came from *Puis de Vaux* that he had past through the village of *Allamogne* which is in *Baillage de Gex* at the door of my elder brothers house where he had seen him with M. *Du Pan* Minister of *Thoiry*. That they were ready to go to supper together at my brothers house. That they were neighbours and dear friends. That he had saluted them, & asked whether they had any thing to command him to deliver to me, because he was going to *Maſcon*. That they had shewed themselves very kind to him and desired him to remember their love to me, yea and had invited him to drink with them. Thou wicked fiend (said I to the spirit) had they known thee they would not have been so kind to thee.

Some truth there was in his story, for M. *Du Pan* hath since told me and many others, that remembered very well how at that very time a man of such and such a shape, riding on a very leane horse, that hung down his head, had spoken with them, and that such discourses past between them.

The *Demon* told us also of an other brother of mine living in the vale of the *Lake de Joux* in the Country of *Vaux* saying, that one day when some of our near kindred were come to visit him, he to give them some recreation made

then

then go upon the lake without a boat, upon floating wood tyed together: And that they being far on the lake a stormy wind did arise, which constrained them to returne in hast to the shore. Not far from which all that floating wood was overturned, and they all wellnigh drowned. Which storm he affirmed to be of his raising. The relation of that passage being very true it may be true also that he had raised that wind, as we read in the book of Job, that Satan raised a great wind that made the house fall upon the children of that holy man. Another night the Demon speaking to *Claude Repay* a bleacher of linnen Cloath, one of them that used to come to me at night, asked him whether he remembred not that upon such a day, after he had set in order some pieces of cloath and skeans of yearne, he found them a while after removed out of their place and out of order, and then said, that it was his doing. He asked another bleacher called *Philbert Guillermin*, who was also in the company, whether he remembred not that one day as he was stooping to turne some pieces of cloath, and skeans of yearne, lying upon the grasse, something pulled him behind by the skirts of his doublet, and made him go back two or three steps, and that the next evening as he lay in his bleaching house, his hat which he had hanged on a naile by his bed-side was flung at his face, and made him start out of his sleep. That (said he) was of my doing. Both *Repay* and *Guillermin* acknowledged that these things had happened to them, but who had a hand in these accidents they knew not before.

That *Philbert Guillermins* brother a merchant of *Lions* coming from *Lyons* lodged in his brothers house, and had a mind to visit me the first night, but his brother would not let him. The Demon failed not to tell us of it, saying I know not why M. *Philbert* came not to sit here up yesternight. His Brother had a good mind to have bestowed a visit upon us, but *Philbert* diswaded him, because he would not that his brother should hear what noise we keep in this house.

He spake also of a late quarrel between one *James Berard* a cutler of *Mascon* & one *Samuel du Mont* who had so beaten

the

the said *Berard* that he had brought him to deaths dore, which was true; and told many particulars of that quarrell, which were not known. He told us how at the late fayre of *St Laurence*, upon which the citizens of *Mascon* march in armes under their severall colours, one *Francis Chickard* had been hurt in the legge, which afterwards being gangrened was cut off; And he named the man that had shot him, and said, that he had done it to be revenged of *Chickard*, to whom he bore a malice, which might very well be true.

He related a notable story of those that lived before in the house where we dwelt; *Philibert Masson* and *Guillauma Blanc* his wife, commonly called *la Ghallonoise*; that one day, they being fallen out, the wife took her time when her husband would goe downe into his shop, and pusht him behind with such a violence that he fell downe the staires stark dead. And that she presently by another paire of staires went downe and called the prentises and Journimen from the shop to their drinking, that they finding their master in the bottome of the staires dead, might impute his death to be some sudden sicknesse. This secret revealed by the Divell many have believed to be a truth.

Another night the Demon speaking to one of our company told him such private and secret things that the man, who affirmed never to have told them to any person came to believe that the Divell knew his thoughts, till I had disabused him. Then he began to mock God and all Religion, and saying *Gloria Patri* he slipt over the second person, and upon the third person he made a foule horrible and detestable equivocation. Whereupon I being inkensed with a just anger told him: But rather thou wicked and abominable Spirit, should have said *Gloria Patri creatori cœli & terræ, & Filio ejus Jesu Christo qui distruxit opera Diaboli*: that is, Glory be to the Father, Creatour of Heaven and Earth, and to his Sonne Jesus Christ, who hath destroyed the workes of the Divell. He then desired us with great earnestnesse that we should send for *M. Du Chessin* the Popish Parson of St Stephens Parish to whom he would confesse himselfe, and that he

should

ſhould not faile to bring holy water along with him, for that (ſaid he) would ſend me away packing preſently.

We wondered that the dog of the houſe who uſed to be very watchfull, and would barke at the leaſt noiſe, yet never barked at the loud ſpeaking and hideous noiſe of the Demon. He ſaid of his owne accord without asking, *You wonder that the dog barketh not, It is becauſe I made the ſigne of the Croſſe upon his head.*

Then being upon a merry pinne, he fell a ſcoffing and jeating, and among other things ſaid that he was one of thoſe that ſcalled the walls of *Geneva*, and that the ladder being broken he fell from the wall into the ditch, where he had been neare to have been eaten of the frogs, whoſe croaking he did perfectly imitate. He ſaid that a Jeſuite, called *Father Alexander*, ſtood at the foot of the ladder, exhorting the *Savoyards* to goe up boldly, aſſuring them that they ſhould take the city, and winne Paradiſe: And that when the thirteen that were got up and taken were led to the gallowes, the women of the towne ſaid to the hangman, Courage Tabaſan, thou ſhalt have mony to drink.

Speaking of *Pays de Vaux* he ſaid that it was a country where they made goodly carbonadoes of witches, and at that he laughed very loud. He delighted much in jeſting with the maid of the houſe, calling her *Breſſande* (that is a woman of the country of *Breſſia*) and counterfeited her language. One night as ſhe went up to the garret to fetch coales, he told her, *Thou art very bold to paſſe ſo neere me*, and making a noiſe as if he had clapt his hands together, he told her *I will put thee in my ſack.*

He ſeemed alſo to delight much in jeaſting with one *Michael Repay*, who came almoſt every night to us with his father, calling him often *Mibell*, *Mibell*. He told him once that he would bring him to warre with the *Marqueſſe of St. Martins*, who was raiſing a troop of horſe in *Breſſia* to goe to *Savoy*. But *Michael Repay* anſwered him ſmiling, ſhould I goe to warre with ſuch a coward as thy ſelfe, ſince thou profeſſeſt that thou didſt flie from the ſcalade of *Geneva*?

To

To which the Demon answered *And do you think that I would go and be hanged with my comrades? I was not such a fool.* Continuing to jest with *Michael Repay* he put him in mind that the sunday before going to Church with one *Noel Menginot* to the village of *Uriggy*, he was saying that the way to catch the Devil was to spread a net for him, and then he told him, *Wilt thou spread thy net to catch me?* At the same time he did so lively counterfeit the voice of *Michael Repays* mother that he said laughing to his Father, *Father, truly he speak just like my mother.*

Another time he told us in a faint and moaning toane that he had a mind to make his will because he must needs go presently to Chambery where he had a law suit ready for the tryal, and that he feared to dye by the way; Wherefore he bad the maid go for a Notary, naming Mr. *Tornus*, father to that *Tornus* of whom we spake before; Of his family he said many particularities, of which, as also of all the passages of this Demon acted in his presence, the said *Tornus* the son of a Royall Notary as his Father, hath left a relation, written and signed with his own hand, which I have in my keeping for conformation of all that is here related. And it was to have such an authenticall testimony that I addrest my self to him when this vexation came upon me.

In that relation he mentioneth the several legacies which the Demon declared that he would leave, to one this, to another that. One of them to whom he said that he would give five hundred pounds, answered him, that he would have none of his money, and wisht that it might perish with him. He named another to be his heir generall, who also answered, that he would accept the inheritance, *I free thee of it* (said the Demon) *for six pence and a piece of bread.*

A while after he counterfeited that he was not the same Spirit that had spoken before, but his servant only. That he came from waiting upon his Master, who had charged him to keep his place in his absence, while he was in his journey to Chambery. And when I rebuked him in such words as God put in my mouth, he answered with much

seeming lenity and respect, *I beseech you Sir be pardon me, you are mistaken in me you take me for another I never was at this house before, I pray Sir what is your name.* As he was thus speaking one Simeon Meissonier, that used to resort often to my house upon that occasion, ruſht suddenly to the place whence the voice seemed to come, and having searcht it againe and againe, as others had done before him, and found nothing, he returned to the place where we were all, bringing with him severall things from the place where the voice sounded, among other things a small bottle. At which the Demon fell a laughing and said to him, *I was told long since that thou wert a foole, and I see now that thou art one indeed to believe that I am in that bottle: I should be a foole my self to get into it, for so one might take me with stopping the bottle with his finger.* One night when *Abraham Lullier* a goldsmith was coming into the house, where he seldome failed to be, at the houre the Demon said, *Goe, open the dore to Lullier who is coming*, and at the same time *Lullier* knockt at the dore. As soon as he was come in, the Demon told him, that he desired to learne the goldsmiths trade of him, and that for his prentiship he would give him fifty crowns, then giving him faire words, *I love thee well* (said he) *thou art an honester man than such a man*, (nameing another goldsmith a man of Geneva) *who hath cosened such a Lady of Mascon, who was gone to visit some of her kindred at Geneva, in the fair of some rings Jewels, & plate.* Upon which when *Lullier* told him, *I have no need of thy love, I am content with the love of my God. Neither will I take such a prentice as thee.* The Demon answered, *Since thou wilt not teach me the Goldsmiths trade, let* Mr. Philbert *teach me to be a Bleacher.* Then acting againe the part of a servant he complained that he was poor & ill clad that he starved for cold, & that his wages were but 12 crownes a year he told us that if we would have him to goe away quickly we should give him something & that thing would please him. I told him that he knokt at the wrong door, and that I would not give him the paring of my nailes. He answered, *You have then very little Charity.*

Again

Againe he obstinately affirmed that he was not the same that had been in the house from the beginning, but his servant, yea that he was not the same that had bin in the house the night before, that when one of his fellow servants was waiting, and that they two were expecting their masters returne from his journey to Chambery whence he should returne within few daies. Howsoever whether he was the Master Divell that then spake, or one or more of his servants, I have been informed by worthy witnesses that at the same time there was a Spirit in the house of *Monsieur Faure* the first president of *Chambery*, who for his learning in law was one of the illustrious men of his age: to him the Spirit spake, and told him among other things, that he came from *Mascon*, and had past through *Bresse*, and seen such and such kinsmen of his.

To returne to what was in our house at that time; the Spirit bespoke aloud great preparations of provision, as turkies, partridges, hares, and the like for the coming of his Master. Then he sung many profane and baudy songs, among others that which is called *le filou*. He counterfeited the voice of Jugles, and Mountebanks, and especially that of huntsmen crying aloud *ho levrier ho levrier*, as hunters use to shout when they start a hare.

He offered to tempt us by covetousnesse (one of the ordinary temptations of the Divell for which reason he is called Mammon.) Divers times he would peremptorily affirme that there was six thousand crownes hidden in that house, and that if any of us would follow him he would shew us where the money was hid. But I can say with a good conscience before God and his holy Angels, that I never searcht for it, nor imployed others about it, nor suffered any to look for it, or ever had any will to make benefit by it.

He would try us also by curiosity, saying that if we had a mind to see him in any shape of man, woman, lyon, beare, dog, cat, &c. he would give us the sport of it; which motion we did much abhorre and reject, saying, that we were so far from desiring to see him in any of these shapes, or any o-

ther,

ther, that we were very deſirous, if it might be Gods pleaſure, never to heare him; but that we hoped that God would ſhortly deliver us from all his temptations.

In the end he began to be very angry, firſt againſt mee, becauſe I had told him, *Goe thou curſed into everlaſting fire prepared for the Devill and his Angels*. Whereupon he told mee. *Thou lieſt, I am not curſed, I hope yet for ſalvation by the death and paſſion of Jeſus Chriſt.* This he ſaid perhaps to make us believe that he was the ſoul of a woman deceaſed a little before, in that houſe, the daughter of a woman whom I had ejected by law out of that houſe, for there had been a rumor that when ſhee dyed ſhe prayed to God that ſhe might returne to the houſe after her death to vex us. He told me in great wrath that he would do this and that to me. Among other things he told me that when I ſhould be in bed, he would come & pull off my blankets, and pull me out of the bed by the feet. I anſwered him in the ſame thing that the Royal Prophet *David* ſaid to his enemies, *I will lay me down and ſleep for the Lord maketh me dwell in ſafety.* I told him alſo that which Jeſus Chriſt ſaid to *Pilate. Thou hadſt no power on me but what is given thee from above*, Whereupon he anſwered me in repeating two or three times theſe words, *It is well for thee, It is well for thee.*

He was alſo very angry with one of the company who had called him *ſtinking he Goat*, and gave him many ill words, as theſe; *Thou wouldeſt appeare a good man, but thou art but an hypocrite thou goeſt often to Pont-deville pretending to go hear Sermons: But when thou goeſt thou takeſt thy box of bils and bonds along with thee to exact thine arrEeares and uſe-mony. Goe, thou wouldeſt make no conſcience to hang a man for twenty ſhillings, as Mr Denis doth.* That Mr *Denis* was the hangman of *Maſcon*. Then making a noiſe as if he had clapt his hands together, he ſaid againe to the ſame man, *Thou makeſt here the ſhew of a valiant man having brought thy ſword along with thee this night, but if thou beeſt ſo bold as to come hither without a*

light it shall be seen which of us two is most valiant.

Having said all these things of the time past and present, he would also speake of the future. Speaking of those that professe the reformed Religion within the Kingdome of France, he made once this Exclamation ! *O poor Hugonets ! you shall have much to suffer within a few years ! O what mischief is intended against you !* and more words to the same purpose.

He said of my wife that was with child, and neer her time, that she should have a daughter, & said it two or three times. The case she was in made me fear, that she should get some harme in her child bearing, by a fright, caused by our infernall ghest; Wherefore, I desired her to go out of the house, and go to her grandmother the Lady *Philiberta de la Mousiere* with whom she had been bred from her infancie, and to lye in at her house. But she did excuse her selfe from it very courageously, saying, that going away would be mistrusting the power and mercy of God: That since it pleased God to visit us, so he might find us as well in another house, and that to resist the Divell we must not flee from him. Wherein verily I acknowledge her to be in the right, because we are often exhorted in the Scripture, to resist, and fight, and wrestle with the Divell, but never to flee from him, which would be yeilding to him the victory. For he is like the wolf, or the crocodile, whom if you stand against stoutly they will turne away, but if you feare them, and turn from them they will run after you.

The Demon said one night before all, that without faile I should die within three yeares, thinking thereby to torment mee with a continuall apprehension of death, and so make me fall if he could into some melancholy, and so into sicknesse, thereby to have made his words good. But I answered him in the words of S. *Paul*, Act. 20. *None of these things move mee, Neither count I my life deare unto my selfe so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testifie the Gospel of the grace of God.*

The Demon having used all these wiles against us, was forced to say, that he could not prevaile against us, because we did call too much upon the name of God. To shew the efficacy of our prayers, that is an observable truth; that every time that the Divell saw that we began to kneel to goe to our prayers he left talking, and many times told us these words, *While you are at your prayers I'le goe take a turne in the street.* Really, whether he went forth or staid, we had a wonderfull silence during our prayers: But no sooner was the prayer done, but he began againe as before, urged and sollicited us to speake with him. And so continued speaking and provoking us to speake till the 25. of November when he spake these last words, *Ha ha je ne parleray plus*, that is, *Alas alas I shall speak no more*: From that very time he gave over and spake no more.

I might adde many other Discourses of this Demon, but I confesse that I purposely omit them because they offend either Religion or the State, or the good name of some great persons and honourable families; or because they are foule and dishoneſt as proceeding from an unclean Spirit: So much as we have related is sufficient to shew how strange and admirable was this speaking of the Devill.

As his words were strange and admirable, so were his actions, for besides those which I have related done in my absence, he did many more of the same kind, as tossing about very often a great roll of cloth of fifty els which a friend had left at my house to be sent to *Lyons* by water Once he snatcht a brass candlestick out of the maids hand leaving the Candle lighted in her hand: he would very often take that maids' coats and hang them over the bed posts, setting over them a rough hat, such as the country women of *Bresse* use to were, for she was of that country. Sometimes he would hang at those posts a great starching plate with cords, so tyed, and with so many knots, that it was impossible to untie them, and yet himselfe would suddenly untie them in a moment. Once I found

light it shall be seen which of us two is most valiant.

Having said all these things of the time past and present, he would also speake of the future. Speaking of those that professe the reformed Religion within the Kingdome of France, he made once this Exclamation! *O poor Hugonets! you shall have much to suffer within a few years! O what mischief is intended against you!* and more words to the same purpose.

He said of my wife that was with child, and neer her time, that she should have a daughter, & said it two or three times. The cause she was in made me fear, that she should get some harme in her child-bearing, by a fright, caused by our infernall ghest; Wherefore, I desired her to go out of the house, and go to her grandmother the Lady *Philiberta de la Mousiere* with whom she had been bred from her infancie, and to lye in at her house. But she did excuse her selfe from it very couragiously, saying, that going away would be mistrusting the power and mercy of God: That since it pleased God to visit us, so he might find us as well in another house, and that to resist the Divell we must not flee from him. Wherein verily I acknowledge her to be in the right, because we are often exhorted in the Scripture, to resist, and fight, and wrestle with the Divell, but never to flee from him, which would be yeilding to him the victory. For he is like the wolf, or the crocodile, whom if you stand against stoutly they will turne away, but if you feare them, and turn from them they will run after you.

The Demon said one night before all, that without faile I should die within three yeares, thinking thereby to torment mee with a continuall apprehension of death, and so make me fall if he could into some melancholy, and so into sicknesse, thereby to have made his words good. But I answered him in the words of S. *Paul*, Act. 20. *None of these things move mee, Neither count I my life deare unto my selfe so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testifie the Gospel of the grace of God.*

The Demon having used all these wiles against us, was forced to say, that he could not prevaile against us, because we did call too much upon the name of God. To shew the efficacy of our prayers, that is an observable truth, that every time that the Divell saw that we began to kneel to goe to our prayers he left talking, and many times told us these words, *While you are at your prayers I'le goe take a turne in the street.* Really, whether he went forth or staid, we had a wonderfull silence during our prayers: But no sooner was the prayer done, but he began againe as before, urged and sollicited us to speake with him. And so continued speaking and provoking us to speake till the 25. of November when he spake these last words, *Ha ha je ne parleray plus*, that is, *Alas alas I shall speak no more*: From that very time he gave over and spake no more.

I might adde many other Discourses of this Demon, but I confesse that I purposely omit them because they offend either Religion or the State, or the good name of some great persons and honourable families; or because they are foule and dishoneſt as proceeding from an unclean Spirit: So much as we have related is sufficient to shew how strange and admirable was this speaking of the Devill.

As his words were strange and admirable, so were his actions, for besides those which I have related done in my absence, he did many more of the same kind, as tossing about very often a great roll of cloth of fifty els which a friend had left at my house to be sent to *Lyons* by water Once he snatcht a brass candlestick out of the maids hand leaving the Candle lighted in her hand: he would very often take that maids' coats and hang them over the bed posts, setting over them a rough hat, such as the country women of *Bresse* use to were, for she was of that country. Sometimes he would hang at those posts a great starching plate with cords, so tyed, and with so many knots, that it was impossible to untie them, and yet himselfe would suddenly untie them in a moment. Once I found

my boots ſo intangled within a winding blades that they could not be taken off. And many times he hath ſo twiſted radiſhes together, that the like could not be done unleſſe it had been ſtudied with a very long patience and leiſure.

One afternoone a friend of mine one Mr *Connain* a Phyſitian of *Maſcon*, beſtowed a viſit upon me; As I was relating unto him the ſtrange paſſages we went together to the Chamber where the Demon was moſt reſident: There we found the featherbed, blankets, ſheets, and bouſter laid all upon the floore. I called the maid to make the bed, which ſhe did in our preſence, but preſently we being walking in he ſame roome, ſaw the bed undone and tumbled downe on the floore as it was before.

In the roome over that, where I had my ſtudy, I found ſeverall times part of my books laid on the floore, and my houre glaſſe unbroken, and no other harme. As I was once ſitting in my ſtudy the Demon nade a noiſe as it had been a great voly of ſhot in the roome above. Sometimes he would be the groome of my ſtable rubbing my horſe, and platting the haire of his taile, and main, but he was an unruly groome, for once I found that he had ſaddled my ho ſe with the crupper before, and the pomell behind.

He was a good while in the houſe before we could perceive that he reſorted to my bed-chamber. But one night after all were retired that were come to heare him, my ſelfe, and my family being all in bed, the dores and the windowes of the houſe being well ſhut, he came in and began t whiſtle ſoftly and by intervals, as if he had been afraid to awake us: he knockt as if it had been with his finger upon a trunk neer my bed, as he did many times ſince. He would throw our ſhooes about the roome: thoſe of the mayds eſpecially, who feeling him once taking one of her ſhooes laid hold preſently upon the other, and ſaid ſmiling, *This thou ſhalt not have.* Under the table in the ſame roome he did once imitate the noiſe of hempdreſſers,

that

that beat the hemp four together, ſuch as we had in our neighbourhood, and keeping the ſame equall meaſure.

He made us here for a long time a harmony not unpleaſant of two little bells tyed together which he had taken among ſome ruſty irons in my houſe. When I heard them firſt I knew by their ſound that they were mine, I went to the place where I had laid them, but did not find them. Neither did the Demon uſe theſe bells in my houſe only, but he carried them about to many places both of the town and country. Upon a Lords day morning as I was going to officiate at *Vrigny* with ſome elders of my Church we heard the ſound of thoſe bells very neer our ears. Mr. *Lullier*, one of our company, affirmed unto me that he had heard thoſe bells many times at his houſe. Many others have heard them very near, but could never ſee them. Neither did that Demon play his tricks only at my houſe, Mr. *Lullier* hath told me of many of his actions in his houſe and ſhop. As the taking and hiding of his Jewels or tooles, and then putting them again where they were before. While Mr *Lullier* was telling me of this, he laid a golden ring which he had then in hand upon the Table with the toole that he held it with, But preſently he found them miſſing and in vaine ſought them halfe an houre, wherefore he betooke himſelfe to other worke; but then he and I ſaw both the ring and the toole fall, we knew not from whence, upon the table againe. One night that *Lullier* had not ſet up with us as he uſed to doe, two that came from my houſe very late ſtaid by *Lulliers* ſhop to give him an account of the Demons actions and words that night. While they were talking, the Demon ſome three times knockt very hard upon a ſhed of boards that was over the ſhop. The next night after, *Lullier* and *Repay* coming from my houſe met a woman alone at the corner of the ſtreet in a country habit ſpinning by Moon ſhine. But when they came neer to know what ſhe was, ſhe vaniſhed from their ſight.

Leaving

Leaving now ſuch actions as the Demon did out of my houſe as things of which I cannot ſpeak with the like certainty as thoſe which I have ſeen and heard my ſelf. I will but adde his laſt actions at my houſe, and indeed the moſt troubleſome of all, as they ſay the Devil is alwayes more violent in the end than in the beginning, and is then moſt fierce when he muſt be gone. He threw ſtones about my houſe continually the ten or twelve laſt daies from morning to evening, and in great quantity, ſome of them of two or three pound weight.

One of thoſe laſt daies Mr *Tornus* coming to my houſe about noon, would know whether the Devil was there ſtill, and whiſtled in ſeveral tones, and each time the Devil whiſtled to him again in the ſame tone. Then the Demon threw a ſtone at him which being fallen at his feet without any harm to him, he took it up and marked it with a coale, and flung it into the back ſide of the houſe which is near the town wall, and the river of *Saone*, but the Demon threw it up to him again, and that it was the ſame ſtone he knew it by the mark of the coale: *Tornus* taking up that ſtone found it very hot and ſaid he believed that it had been in hell ſince he had handled it firſt.

Finally after all theſe words and actions the Demon went away the 22. day of December; and the next day a very great viper was ſeen going out of my houſe, and was taken with long pincers by ſome neylours or neighbours who carryed it all over the town crying *Here is the Devil that came out of the Miniſters houſe*, and finally left it at one *William Clarks* houſe an Apothecary where it was found to be a true and natural viper, a Serpent rare in that Country.

All the time that the Demon haunted my houſe, God permitted him not to do us any harm, neither in our perſons nor in our goods. Thoſe bells which he did ſo toſſe and carry about, he hanged at a naile over the chimney of the room where he was moſt converſant, the day that he left the houſe. He had not ſo much power

given

given him as to tear one of my books, or to breake one glaſſe, or to put out the candle, which we kept lighted all the night long. Wherefore I bow my knees and will as long as I live, unto my gracious God to give him thanks for that great mercy.

This is the plaine and true relation of that Demons words and actions. And *Marcellin* a Capuchin that preacht at the ſame time at *Maſcon* hath truly related many of theſe paſſages in a book of his, printed at *Grenable* againſt Mr *Beuterove*, ſaying that he had the ſtory from diverſe perſons, eſpecially from Mr *Fovillard* Lievetenant Generall in the *Balliage* of *Maſcon*, who upon the general rumour of that ſtrange accident, ſent his brother in law Mr *Francis Grucin* and Mr *Guichard* an Advocate to my houſe, to deſire me to come to him, as I did, to tell him the whole matter. Yet (by *Marcellins* leave) it is not true that which he and other prejudicate and paſſionate men do infer out of it to diſgrace my perſon and my profeſſion, namely that I had communication with evil Spirits. For God beares witneſſe unto my conſcience; that I never had communication with thoſe horrible creatures, and know no more of them then what it hath pleaſed his Divine Wiſdome to let me know by his word and by his Domeſtique experience; and that my chief curioſity was to improve that little talent which God hath given me to inſtruct my ſelfe and others in the true and ſolid ſcience of eternal Salvation, which is to know him the only true God, and Jeſus Chriſt whom he hath ſent.

And truly *Marcellin* and others that have ſpoken and written of this hiſtory to my diſadvantage herein, contradict both Mr *Fovillard* Lievetenant General of *Maſcon*, and the Lord *Gaſpard Divet* the Biſhop of *Maſcon*, who upon the common report of theſe paſſages ſent for Mr *Tornus* to know the truth of them; And for more certainty ſent his own ſecretary Mr *Chamber* to learne the particulars of them from mine own mouth, to whom I related all without concealing or diguiſing any thing.

These two Gentlemen *Tornus* and *Chamber* have told mee since that the Bishop had heard that story with great admiration, and had made some records of the same.

If any now enquire of me what may be the cause of this admirable accident (as there is nothing more ordinary or more naturall to every man then to enquire of the causes especially of things extraordinary) I will answer, that considering the circumstances of time, and place, and persons, which I had then to do with, many causes, seeme to have concurred for it.

First, whereas there are times in which Devils are in a manner unchained, and have more liberty to do their feats, and other times when they are tyed short and restrained from acting, as we learne in the twentieth chapter of the Revelation. Truly one may with good reason say, that when the Demon made himselfe so bold in my house, it was a time when the Devill was, as it were, set loose; for then the world was full of stories of the extraordinary pranks of those wicked spirits.

This may be justified by the booke written by *Mr de l' Anere* one of the Kings Counsellours joyned in Commission with Mr *D. Espagnet* President at *Tolosa* to Judge the witches of the country of *Labour* otherwise the Country of the *Basques* neer the *Pyrenian* mountaines, the title of the booke is, *A representation of the inconstancie of Demons and wicked Spirits*, where such strange and horrible things are represented, as will make the Readers haire to stand.

To which joyne the horrible story of *Louis Gauffredi*, a Priest of *Marseilles* one of the greatest instruments of the Devill that ever Hell brought forth, who had beene burnt a little before by order of the Court of Parliament of *Aix in Province*.

At the same time a Demon appeared at *Lyons* in the shape of a fine Gentlewoman to the Lieutenant of the Knight of the watch named *la Faquere*, and to two others of his companions, which three had carnall knowledge

ledge of that Demon, and thereby came to a moſt tragical and fearful end. Which ſtory is printed among many other Tragical ſtories of our time.

At the ſame time, which was in the year 1612. the like ſtory to that of *Lyons* was publiſht, how in *Paris*, the firſt of January of that year, a perſon of quality had cohabitation with a Demon, which to him appeared a beautiful Lady, but the next morning that Lady, being viſited by Juſtices and Phyſicians, was found to be the body of a Woman that had been hanged a few daies before.

About the ſame time the priſons of *Maſcon* were filled with a great number of men and women, young and old of the village of *Chaſſelas*, and other Towns near it, all indicted of Witchcraft, who being condemned at *Maſcon*, appealed to the Court of the Parliament of *Paris*, and were conducted to *Paris* by a Meſſenger and ſome Guards. In the way a Coach met them, and in it a Man, that looked like a Judge, who ſtayed and asked the Meſſenger what Priſoners he led, whence they came, and whither they went. The meſſenger having ſatisfied him, the Man (if one may call him ſo) eying theſe Priſoners, ſaid to one of them, calling him by his name, How now! art thou one of them? Fear nothing, for neither thou, nor any of thy Company ſhall ſuffer. And his words proved true, for ſoon after they were all releaſed.

At the ſame time a Girle of *Maſcon*, about thirteen or fourteen years of age, Daughter to one of the chief Citizens of the Town, lying with the Maid of the houſe, perceived that ſhe abſented her ſelf many times in the night, and once asked her whence ſhe came, the Maid anſwered, that ſhe came from a place where there was good company, gallant Dancing, and all kinds of ſports and merriment. The Girle taken with this report, deſired the Maid to bring her to that place. Whereupon the maid annointed her, made her do the ordinary Ceremonies preſcribed

bed to witches by the Devil, after which the girle was carryed up into the aire by a Demon as ſhe reported, but ſeeing herſelfe above the convent of the Capuchin Fryers, ſhe was afraid and called upon God, who did help her and cauſed the Demon to lay her down in their garden about mid-night: The Capuchins hearing her lamenting voyce came to help her, and when ſhe had told them who ſhe was, and what had happened to her, ſhe was ſecretly conducted by two of them to her fathers houſe. This relation I have heard from many perſons affirmed as moſt certainly true. That girle I have often ſeen, and I was told that ſhe was marryed ſince.

At the ſame time the common report was, that a Demon haunted the houſe of a woman baker of *Maſcon*, in the ſtreet *de la Tupinerie*, in a mans ſhape, with a red cap, and would look out of the window by moon light. This many perſons have affirmed to me to be very true, the aforeſaid *Abraham Lullier* being one of them. I doubt much whether the Demon hath yet left the houſe, notwithſtanding all the exorciſing and the judicial courſe alſo which uſed was to ejeſt him.

At the ſame time a Demon kept a great ſtir at Saint *Stevens* Church of *Maſcon*, turning over many graves, which being bruited about the town, I ſaw as living in that neighbourhood, a great part of the people flock thither.

The like happened alſo in the Church of St *Alban*, neer *Maſcon* and at the ſame time.

Againe, at the ſame time a widdows houſe at *Marigny les Nonnains*, not far from *Maſcon*, was for three months haunted by a Demon who did there a great deale of harme, letting out the wine in the cellar, and beating outragiouſly ſeverall perſons, among others a locksmith that came drunk into the houſe, and gave many ill words and threatnings to that Devil, who preſently was even with him, for he took one of the andirons and grievouſly beat him with it, till he ran away out of the houſe, which he did in all haſt. By theſe relations, and many

of

of the like kind which I omit, it is evident that at the time the Demon was at my houſe; the Devill was in a manner unchained.

I conceive alſo that this Demon might be ſent to me by ſome that were incenſed againſt me, for procuring a licence from the King to build a Church for our Reformed congregation neer the walls of *Maſcon*; for that very day that the Devill began that diſorder in my houſe. I was threatned by one before the civill corporation of *Maſcon* that *ſome evill would overtake me preſently*, and that man was ſuſpected to be a diſciple of one *Ceſar* a known magician, who had lived at *Maſcon* a little before.

Many have attributed the coming of that Demon to my maid *Breſſande*, of whom I ſpake before, for ſhe was ſuſpected to be a witch, borne of parents ſuſpected to be guilty of witchcraft as ſome do report: I remember that once ſhe asked me, whether any of theſe that had given themſelves to the Devill, could find mercy before God. And at another time, when ſhe ſaw me afraid leſt the Devill ſhould hurt two youths that lay in the room next to that where he was heard, ſhe told me, Feare not he will do them no harme, and the truth is that ſhe would jeſt and be familiar with him. For beſides that I ſaid of it before, ſhe would once expoſtulate with the Demon that he brought her no wood, whereupon he preſently threw down a fagot for her at the ſtaire foot; And whereas upon offering to leave our ſervice another came to ſerve us in her place, and lay in the ſame bed with her, the Demon who never hurt her would beat the new maid in the bed, and pour water upon her head till he forced her to go away. My ſuſpicion of that *Breſſande* was increaſed by a relation which ſhe made unto me, one day that I was ſick, of a tall black man that had appeared unto her the night before by moonſhine, holding a viall in his hand like a phyſitian. This and other like things gave me ill opinion of her, as one that might be a concurring cauſe of the coming of that helliſh gheſt

To

To theſe adde the circumſtance of the place; for in the ſame houſe a Murther had been committed, if the Demons words, and the common Report may be credited. As it is not unuſual, that Houſes, where ſome Murther or ſome other foul fact hath been committed, will be haunted by the Devil. *Cardan* relateth, that there is a Caſtle at *Parma*, belonging to the noble Family of the *Torelli*, in one of whoſe Chimnies a wicked Spirit appeares in the ſhape of a foul old wife, every time that one of the Family is to dye, ever ſince that an old Woman, very rich, was ſlain in that houſe by her covetous Nephews, who cut her in pieces, and threw her into the Jakes.

But the moſt likely cauſe is, that after I had recovered that Houſe by Law, and was put in Poſſeſſion by the power of Juſtice, the Woman, whom I came to diſpoſſeſs, was found under the Chimney calling upon the Devil, and uſing terrible Imprecations againſt me and my Family, ſaying, that *ſhe would be content to be hanged, yea to be Damned, and to be in the bottom of Hell with all the Devils, if ſhe might be but avenged of Me and Mine.* Which words being related to me, I preſented a Petition againſt her to the Judge of *Maſcon*, Lievetenant General *Foillard*, who bound the Woman to her good Behaviour, forbidding her to annoy us either in our Perſon, or our Goods upon great Penalties: and I and my Family were put under the protection of the King and Juſtice. Of which proceſſe I keep ſtill with me the Judicial Acts. But without ſtaying any more upon the ſecond Cauſes, I attribute all to the Diſpoſition of the Firſt, and lift up mine eyes to the hand that gave the Blow, ſhewing together his ſtrength in my weakneſſe, his mercy in my Sinfulneſs, and his wiſe, moderate, and admirable dealing with me, in that he ſuffered me not to be tempted above my ſtrength, but gave me with the Temptation a way to come out, that I might be able to bear it.

Great

Great reaſon I have to ſay with the Royal Prophet David, *Our Soul is eſcaped as a bird out of the hand of the Fowlers; the Snare is broken, and we are eſcaped, Our help is in the Name of the Lord, who made Heaven and Earth,* To him be glory for it, now and for evermore, *Amen.*

AN

APPENDIX of the Tranſlatour.

THe *Author, to make his word good, that he would publiſh none of the Diſcourſes of the Demon that were offenſive to God, or the State, or the credit of ſome honourable perſons, hath left out diverſe notable ſtories, ſome of which he had related to my reverend Father, upon whoſe relation I will adde here two conſiderable paſſages. Being to ſpeak of two ſeveral perſons, for the one I muſt be true to the intent of the Author, which is to offend no man, whether I will or no; for I know not the mans name. The name of the other I do purpoſely ſuppreſs.*

One of them was a grave Divine, who hearing the Demon ſpeak profanely, rebuk'd him religiouſly, and vigorouſly. To whom the Demon anſwered, Miniſter you are very holy, and very ſerious in this company, you were not ſo, when you were ſinging ſuch a Bawdy ſong, in ſuch a Tavern: and then the Demon ſung the whole ſong before the Company. The Divine anſwered much to this purpoſe. It *is true, Satan, I have been licentious in my young years, but God in his mercy hath given me repentante and pardon; But for thy part thou art confirmed in ſin, and ſhalt never have repentance nor pardon: Let every one keep a watch to his words and actions, for the Devil, who is called the Accuſer of the Brethren, and is ſo by his trade,*

keeps

keeps a register of that which we say & do, and will be sure to bring it forth when and where it may do us most harme.

The other man was an eminent Officer of a Court of Justice & a Papist, Who being brought by his curiosity to the Ministers house, to hear that Devill that told future things & secrets both of publique & private businesses would needs offer to make questions to the Demon about several all things; Whereupon the Minister, who had alwayes very earnestly forbidden & hinered that any should propound questions to the Devill, desired the Gentleman to forbear, & represented to him the sin and the danger of it; But the Lawyer rejected his counsell with scorne, bidding him to teach his owne flock and let him have the government of himself. So having silenced the Minister, he entrtained himself with the Devill without interruption, questioning him sometimes about one absent friend, sometimes about this or that private business, sometimes about news, and State affaires. Upon all which when the Demon had answered him, he spake to him further, much to this purpose. Now Sir, I have told you all that you demanded, I must tell you next what you demand not, That at this very time while you are making questions to the Devill such a one (whom he nomed) is doing your businesse with your wife, & then revealed many secret foul dealings of the Lawyer, which made him appear a dishoneſt man. Neither was this all. for in the conclusion the Devill told him, Now Sir let me School you for being so bold as to question the Devill, you should have taken the Ministers safe counsell. Then upon a sudden the whole company could see the man drawn by the arme into the midst of the roome, where the Devill whirled him about, and gave him many turnes with great swiftness, the man touching the ground only with his toe, and then threw him downe upon the floore with great violence. His friends toake him up and carried him to his house where he lay sick, and distracted many dayes: giving by his example a lesson to all, that the Devill may be for a while a fair companion to them that will keep company with him, but will pay them in the end with torments and dispaire.

AD-

ADDITION.

To these histories we adde one which the Right Honourable and rarely accomplisht Noble man the Lord of *Broghill* hath related to our Reverend and famous Divine Mr *Richard Baxter* as he had it from Mr *Perreaud* himself whose son was then his Lords servant at *Geneva*. We will set down here the very words of Mr *Baxter* in a letter of his to the translator of this book, which will adde a notable confirmation to the truth of all these strange passages.

The day before I received your letters, I received from my reverend friend Mr Upton *your translation of* Mr Perreauds's *book. I knew not that it was printed before in French; but the Lord* Broghill *who was well acquainted with* Mr Perreaud, *and had it from his mouth and others, had some years agoe acquainted me with those strange passages. And indeed I hope that by publishing them you have given us some seasonable help against the now growing infidelity of the Sect of the Sadduces that abound in England. The Lord* Broghill *told me divers passages that are not in the Book, as, that on a day that the Papists kept a fast and made a procession, a Pot of Beef that was boiling on the fire was taken off and carryed into the street: and set down before the door just as the procession went by, the Devil crying out, See here is the Hugonets fish dinner.* This is the Devils old imployment to sow dissention to cast scandals upon Gods servants, and (quite contrary to God) to fetch evill out of good. The truth is, that many more passages of that history are not here related, for some of them are so foule, as coming from such an unclean actor, that neither the Author nor the Translator would foule his pen, and the readers mind with the relation.

Approbation

Approbation of the Author by the *Synod* of *Burgundy.*

WE Pastors and Elders of the Reformed Churches of the Province of Burgundy, *assembled in a Synod at* Bussy, *in the* Bailliage *of* Chalons *upon* Saone, *certifie to all, that Mr.* Perreaud, *Minister of the holy Gospel, hath exercised the charge of the holy Ministry in his Province, for the space of fifty years, first in this town of* Bussy, *where he was born, being descended of the most ancient and considerable family of the town, and since in the Church of* Mascon, *& afterwards in the churches of the* Bailliage *of* Gex, *where he is now, serving the Church of* Thoiry: *In all that time, and in all those Churches, doing the office of a good Pastour, and a faithful servant of God, both in doctrine and Life: of which he hod an especial testimonial given him by the Church of* Mascon *in the last Synod of this Province held at* Pissutile, *in the year* 1649. *the said Church expressing much satisfaction of his Godlinesse and singular charity, as it appeareth by the Acts of the Synod. And the like he hath from the Church of* Thoiry, *by an act bearing date the* 8 *of* March, 1651. *To which we adde, that although it hath pleased God to bring him into many, and some very extraordinary Tryals, especially while he served the Church of* Mascon, *yet the same God hath strengthned him with a constant health of his Body, and a godly tranquillity of mind, and hath endued him with virtue to bear and overcome all his afflictions. We therefore beseech the Lord daily to fill his servant with more and more strength in his old age, and that after he hath finished his course, he may depart in peace, and obtain the Crown of glory reserved for those that will persevere faithful unto the end.*

Done at Bussy *Octob.* 29. 1651.

Signed { Francis Reynaud *Moderatour.*
G. Bruys *Adjunct.*
H. Morlet *Secretary.*

FINIS.